In Drew G-8 (1863-1872) 1875 AVI Endorsed Avi

Pahárís, or Dwellers on the Middle Mountains.

101 Having thus tried to give some notion of what is a fair speci-
143 men of the Middle Mountains, I propose, before speaking of any more places in particular, to say something about the inhabitants.

These I shall call by the same name, "Pahárís," as is given them by their neighbours; for although, as explained in the introductory chapter, the word, meaning "mountainous," is itself indefinite, yet it is restricted by the Dográs to those particular races, and as there is no general name among the people themselves corresponding to what I want to express, I do not think we can do better than adopt it.

181 The Race Map[1] shows the Pahárís to extend over the tract I have called the Middle Mountains only as far west as Bedil, in the valley of the Ans; as to the part of that tract to the west and north-west, the people have already been described under the head of Chibhálí; the Mahammedanizing of that country of Chibhál preventing us from separating all the races that may have existed distinct in former times.

192 The space, then, coloured Pahárí on the Race Map, is occupied
[143] by mountaineers who have remained Hindú. Over the whole of it the people have a general resemblance. They are a strong hardy race, of good powerful frame, but still active; they have a straight forehead, good brow, with a nose markedly hooked, especially among the older men. Among the people round Simlaon I noticed a special form of narrow nose, bent over with a peculiar curve.
[203] Their black hair is allowed to grow to their shoulders; their beard and moustache are thickish, but the beard does not grow long.

291 The men all dress in a light grey thick woollen cloth, which is made in almost every house.* In some parts they wear a short coat, in others a long and full one, hitched up by a kamarband, or waistband, of a woollen sort of rope, wound many times round. Their pyjamas are loose down to the knee, but below that fit

195 [1] This was brought to a close by Gulab Singh sending a small force to escort his right as head of the Jamwan family; his troops met with but little resistance, and the principality was annexed to Jamwan.

* Patú (pattu) is the name for this coarse homespun cloth now all the hills and by Kashmir.

[1] Of Category I. p. [illegible] A. sight!

In Dew G-S (1882-1972) 1975 AVI Kashmir AV/

In the upper valley of the Tirl, which was lately described, live some Gaddis in communities of their own, with their own headmen, in small villages separate from those of the other hill men.

The relationship of these Gaddis to the other Pahárís cannot be a distant one. In physique they closely resemble the people we have described. It is likely that, whatever peculiarities they possess have been acquired by specialisation of occupation through some centuries.

In dress they have one striking peculiarity in their hat, made of a stiff cloth, which is of a form indescribable, but it is well

GADDI, FROM A PHOTOGRAPH.

shown in the accompanying cut taken from a photograph. This gives a fair notion of the features of the Gaddis, as well as of their dress, which, as stated before in the note, is the same as that of the Pahárís, except as regards this peculiar hat.

As to the language of the Pahárís, many separate dialects are spoken; every 20 miles or so will bring you within hearing of a new one. Places no further apart than Simlaw, Deoli, Kishtwár,

Ja Draw G-8 (1869-1879) 1878 AVI Kashmir AVI

Pahár, and Bhadarwáh, have their own speech, which, though not incomprehensible to the people of the neighbouring plains, still is very distinct from theirs. Counting all these together as Pahári dialects, we may say that between Pahári and Dogri there is so much difference as to make Pahári incomprehensible to a man of Dógra. More will be said on this subject in the chapter on Language. 197

GUJARS.

There is another race who spend half their life on these mountains and half at lower altitudes, namely the Gujars. 101 131

Unlike the Gaddis (who are really hill people, and only for a few months at a time visit the lower parts), the Gujars have their homes below; they are only summer visitors to the mountains. Since they were omitted from what was said about the inhabitants of the Outer Hills, they may fairly find a place here. 221 361

These Gujars are a set of people who are found scattered at intervals over the country between Delhi and the Indus. In those parts which we deal with they have their homes in the plains outside the hills, here and there among the lower hills, and in some valleys among the higher mountains. Sometimes they occupy a village by themselves; sometimes they share it with others; but even in that case they remain a very distinct body. Though holding some land, they do not chiefly depend on it for sustenance, for they are a migrating, pastoral tribe, who seek for their herds pastures in various parts at different levels, and live mostly by the produce of their cattle. 233

I agree with Sir George Campbell that they are an Aryan race; but their countenance cannot be called high Aryan. Their forehead is narrow; they want the well-formed brow of the finer races. The lower part of the face is narrow also; but the nose has always something of the curve, as is often seen in Aryan visions. Some I met with had lighter eyes than are common among the other tribes of the country, and, generally, as compared with the people we have hitherto had to describe, their beard was scant. In figure they are tall and gaunt; in motion slow and ungainly. They are rather surly in disposition, having that 142 ● ○○○

Garvin T-8 (no date) 1984 AVI Kashmir AVI

man who has retired from active work, his charge for grinding being a percentage of the flour.

Here again in this country are to be seen the fair complexions, the blue and the hazel eyes, the brown or gold-tinted hair. The men are in the main handsome, they are not as hard-looking as those of Gilgit; among the youths especially there is a blending with the rather effeminate young men of the Valley, but they are essentially men, their stride is long. They are taller than the others of the State, though not powerfully built, and it is seldom that one sees a fat Poonchi Muslim. Generally their faces are long, the complexion light brown, the nose large, aquiline and well shaped; quite frequently the black hair is wavy. In all they are a good-looking race, and this applies to both men and women, who even in their old age retain their good looks, the men then growing beards, and the eyebrows seeming to extend forward. What is more noticeable is that unlike the peasants and farmers of the Kashmir Valley and Ladakh, they are not filthy dirty; you can with safety get close to them and enter their houses.

Those who have known the men of Poonch as a soldier or as a servant—and large numbers migrated to India to work as such under British officers and residents—will agree that their foremost quality is reliability and faithfulness; as servants, if they like you, they will remain all their lives, if not, they will leave you at once, for there is a distinct line drawn between those they like and dislike. The women are not as bold as the women of the Valley; they also go unveiled; their beauty is of a different quality from those sisters over the mountains, who have a Jewish appearance. Although mostly Muslim, they do not scamper off round the corner of the house like the women of Baltistan when they see a stranger about, neither do they stand and stare at him as do those of Ladakh; they just continue with their work as though unaware of his presence, while the children run out to look at him, standing at a distance. Unlike the men of Gilgit who scowl, the men of Poonch will usually greet one with a friendly grin if not a smile.

From the smooth surface of the hard giant boulders in the Poonch Valley, it is believed that at one time a glacier moved where the river now runs, yet strangely enough on the right of

h Garvia T-3 (no date) 1954 AVI Kashmir AVI
Gujars

waterfall, crystal clear, sometimes it runs in a gully beneath the road, in other places where the flow is only during the spring when the snows are melting, a culvert passes over the road to carry it away. In some places, the air is cooled by the water which drips down the rock side and feeds the masses of maiden-hair ferns and flowering creepers of all colours, white, pink yellow and blue, and I began to wish I had studied the names of flowers as it seemed so mild to enter in my diary "white, pink, yellow and blue creepers". 491

At one place, where we could see the side valley coming down from above, strewn with tons of loose stones and rocks, a tunnel has been built through the rock at the bend of the road, so that as the great boulders fall, just as they have done for hundreds of years, the road is safe and clear. But in other parts, the loose, grey, slate-like chalk had fallen, as it does there at all times of the year, and a gang of coolies complete with bulldozer were shifting it under the eye of an engineer who stood near the flagmen and told us when we could move over to the other side, for they pride themselves on keeping that road open at all times in spite of these frequent landslides.

Just as we turned a blind corner, before which a sign post had warned us of a steep decline, we came on masses of goats and horses completely covering it. The horses were loaded with packs and long poles; there were women and children and great fat Bernard-like dogs mixed up with them, and as we got closer, the goats made either to climb wildly up the side of the mountain or jump down over the stone wall, the women holding frantically on to the bridles of the horses and shouting, until finally their men dashed up to help them. These people are Gujars, who speak in somewhat vague terms a dialect of Punjabi; nomads, they move each year into the Valley to feed their flocks and herds. Typically from the North-West Frontier, their faces are mellow, long and bony, their noses hooked, their eyes deep-set and dark brown, their hair black and greasy, and the clothes they wear remind one of the gipsy of Europe. Many of the women carried loads, the little girls had baby sisters on their backs, while the men and boys carried nothing but sticks with which to drive the animals. Even as they clung on to a protesting, shouting, frightened horse they laughed and exhausted us. Later 233 [197] [221] [194]

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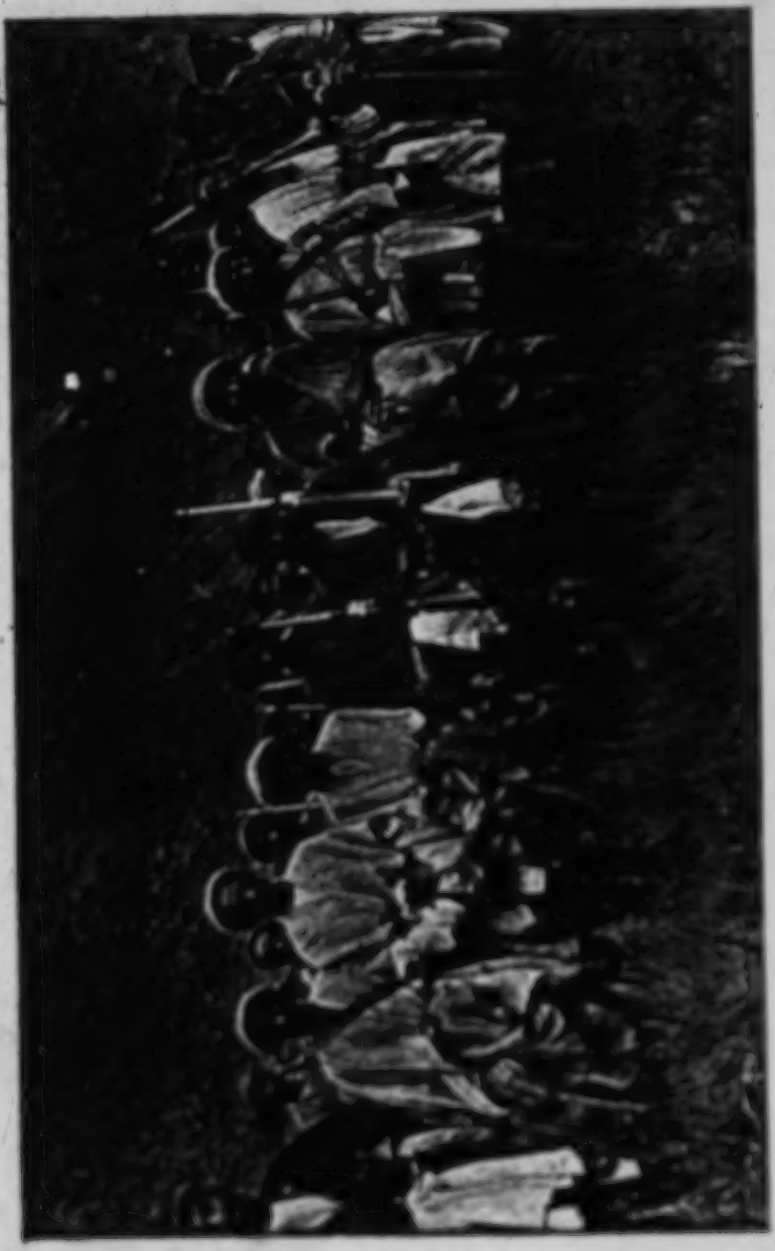

THE PEOPLE LEFT.

[facing p. 110]